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interest in the cause of peace as auxiliary to the great work of evangelizing the world ; and we hope that his successors in the superintendence of our foreign missionary operations, will cherish on this subject, not only the spirit which he then had, but which he would have had, if spared to the present time.

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REV. MR. MORTON'S ADDRESS AT THE ANNUAL MEETING.

When Hannibal was nine years old, his father led him to the altar, and made him swear eternal enmity to Rome. At the age of twenty-one, he took the field, sword in hand, to fulfil his early vow. Three years afterwards he was raised to the supreme command of the armies of Carthage. And what followed? He conquered the Romans in Spain, crossed the Alps, where an army had never marched before, planted himself in the fertile plains of Italy, and for seventeen years was the scourge and terror of the Roman commonwealth. Rome had never encountered such an enemy. Whole armies, most of them in the bloom of youth, were in succession annihilated. Hannibal and Carthage were finally overcome ; but surely he was true to his vow. That was the true spirit of war.

And what was the disposition cherished on the other side? Three Latin words will tell, and this assembly will pardon me, if I repeat them. "*Delenda est Carthago.*" This was indeed the watch-word of a war which occurred soon after the death of Hannibal ; but the spirit of each war was the same. It was not enough to conquer the enemy, to humble and reduce to vassalage a rival state ; but Carthage must be destroyed, *conquered, ruined, razed to the ground, annihilated*. An empire must be sacrificed to the malignant demon of war. That was the true spirit of war.

It is a spirit which seeks "to destroy, to kill, and to cause to perish," all whom it fears, all who will not pander to its lusts, and submit to the dictates of its arbitrary will. It deliberately sends woes innumerable upon the innocent and the helpless. In this respect, it differs infinitely from the due administration of justice by the magistrate. In communities governed by *laws*, the magistrate punishes those only, who have been legally tried and found guilty ; those only, who have been condemned by the justice of their country. Or, if in some rare emergency, he is obliged to judge and punish at once, even then punish-

ment is intended for none but malefactors. But in war, calamities overwhelm and crush the innocent, while the guilty frequently escape. The authors of war are generally the last to suffer its direful consequences. The spirit that rides in the whirlwind, and directs the storm of war, looks with entire complacency upon innocent mothers, wives, daughters, children plundered, murdered, despoiled, doubly ruined. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not: Ye kill and desire to have, and cannot obtain: Ye fight and war, yet ye have not, because ye ask not; Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Now, Sir, what is the spirit of Christianity? It is a spirit which breathes "peace and good-will to men;" which recognizes in every human being a neighbor, and says, "Thou shalt love thy neighbor as thyself." It is a spirit, which is not limited in its affectionate regards to kindred, country, or communion, but loves all, and does good to all; which commands us to do unto others as we would that they should do unto us; to forgive our enemies; to bless them that curse us; to do good to them that hate us, and pray for them which despitefully use us, and persecute us. Christianity allows us to conquer our enemies, not with carnal weapons, wounding, maiming, killing, sending them unprepared into eternity, but with the invincible power of Christian love. We can "overcome evil with good." Thus our Saviour conquered, and the apostles and primitive Christians overcame the world. Christianity is meek, candid, kind, and universally benevolent. This was the spirit, the celestial panoply, which, for three hundred years, made the church of Christ invincible. But when she seized upon carnal weapons to vindicate herself, to fight her own battles, she fell from the heights of Zion, to a level with earthly combatants. She has not yet recovered from the shock of battle, nor regained her primitive elevation, her original strength and glory; nor will she, till she shall have returned fully to the benevolent, pacific principles of her Divine Founder, and shall have purified herself from the guilt of war.

I am aware, Mr. President, that in endeavoring to banish wars from the domain of Christendom, we have great obstacles to encounter. We virtually proclaim war against the powers of darkness and the evil passions of mankind. And we are not so fanatical as to suppose that these enemies will yield at

once. The conflict may be long and severe ; but the termination is not doubtful.

It has been said that the *literature* of the world is *against* slavery. If it be, I am glad of it ; but the literature of the world is *in favor* of war. In all ages, poets have sung of battles and heroes, and have kindled up in the minds of multitudes a passion for military glory ; and historians have written of wars, and philosophers have advocated war, and some grave divines have attempted to vindicate it. It has been said that Christianity is very good as a rule of life to individuals, but was not intended to regulate the intercourse of independent nations. Certainly this is a modern doctrine, and very strange, if true. But what if war has been popular in all ages ? This very popularity of war, in a world alienated from God, proves that it is wrong, utterly at variance with that religion which came down from heaven. "That which is highly esteemed among men, is an abomination in the sight of God." "Where envying and strife is," the deadly strife and conflict of war, "there is confusion and every evil work. This wisdom is earthly, sensual, diabolical. But the wisdom, which is from above, is pure, peaceable, gentle, and easy to be entreated, full of mercy and of good fruits. And the fruit of righteousness is sown in peace of them that make peace." Here the two spirits are divinely described. Is there any affinity between them ? Can we hesitate which to cherish ?

But if we do foster in our bosoms the spirit of war ; if, for the swamps of Florida, we fight the poor Indians till they are annihilated, or driven to a returnless distance from their native land and the graves of their fathers : if pseudo-patriots are permitted to embroil the nation in war for their own aggrandizement, that they may fatten upon its spoils : if we sacrifice thousands and tens of thousands of precious lives, and hundreds of millions of money, for wild lands in Maine, which one or two millions would purchase, or which we might honorably divide with our British neighbors ; and if, after kindling the flames of war on every side of this vast, unwieldy republic, and shaking it to its centre, and bringing it to the brink of ruin, we then succeed in settling the difficulties immeasurably increased, by means of negotiation, on terms less safe and creditable than we can now obtain : I say, Mr. President, if we are guilty of such superlative folly and madness, and other Christian nations with like infatuation perpetuate wars, then certainly, the gospel can never fill the world.

But we will not for a moment indulge a feeling of discouragement.

ment. The obstacles in the way of universal peace are not so great, as they were at the beginning in the way of the propagation of Christianity. And yet, notwithstanding all obstacles, this divine religion went on from conquering to conquer, till learning, philosophy, idolatry, immemorial customs, and mighty Rome fell prostrate at her feet. Now, what has been done, may be done again. What if the literature of the world be against us? What if poets, orators, historians, philosophers, statesmen, demagogues, military chieftains, and a host of others, be in favor of war? Let good men, whose eyes are open to its amazing guilt, to its numberless and nameless woes and abominations, let the friends of peace universally cherish and manifest the true spirit of Christianity, which does *evil* to *none*, and *good* to *all*, and send the gospel of peace to all men; *then*, will the smiles of Heaven rest upon us, and we shall make a strong and permanent impression upon the world. We are told that truth is mighty, and will prevail. I believe that it will ultimately prevail. But, though there be no discrepancy between them, yet *love* is stronger than *truth*. Enmity often resists truth successfully; but hatred is conquered by love. It is love, it is that charity which suffereth long and is kind, and worketh no ill to his neighbor, which ere-long will banish wars from the territories and dwelling-places of men, and bring back the peace and joys of Eden to a miserable, distracted world. "The law of the Lord shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid." Then will come the days of millennial glory, and earth will reflect the peace and loveliness of heaven.

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*A Warrior's description of a Battle.*—"During our last war with England," said a soldier to a member of the Peace Society, "I enlisted, along with several other young men, in our northern army; and our commander, on one occasion, neglected to include us in a detachment sent to dislodge the enemy from a certain position. This neglect wounded our pride; and, on our expressing our disappointment, the general abruptly asked us, 'Young men, were you ever in hell?' Startled at the question, we gazed in silence at each other; when he added, 'A battle is a hell.' And so we afterwards found it, by experience."